.true self, which is a self-knowing subject and not the object
of knowledge to any one else than itself. Self or soul is
therefore a non-material, intangible, invisible, living, feeling,
thinking, emotional, self-conscious, free-willed being, re-
ferring all its experiences to itself as to a centre or source.

Unto the self are granted, even because it is truly and
verily an emanation from God, exalted powers and activities
by virtue of which the impressions on the senses, common
to it with the brute, are given the» higher significance; the
power' of memory,, to retain and call up again the past;
^the power of imagination to look forth into the future, fly
in thought to other climes or build before the mind's eye
ideal structures ; the faculties of judging and comparing and
the conceptions of likeness, number, time and space, through
which the facts of the world are classified and interpreted;
the intuitions such as those of purpose, causation and
uniting law by which the medley of events is reduced to
an intelligible whole ; the powers of abstraction and expression
by which it builds up the beautiful edifice of language and
the solid masonries, of logic. The unalterable serenity which

reigns in nature gives place to the dramatic agitations of consciousness in the self. Unlike nature around it, it finds that it enjoys the peculiar privilege of freedom of thought and liberty of will, that it has a power over nature and over itself and that it can exercise it as it chooses. It labours therefore to make these conform to its wishes and conceptions and minister to its delights.

Above all, the self is a clearer manifestation than ought else of the Divine Author of all and bears a deeper stamp -and impress of His nature than any other thing whatever. On earth, there is nothing great but man, in man there is nothing great but the self. That supreme internal witness of men, as Manu calls it, that vital spark of heavenly flame, that mysterious principle in us, that spiritual force,—the •self, how eloquently it speaks of God. It is, therefore, the